

thinking, Hogben utters such cryptic remarks as:
 * Propositions that have publicity are ethically neutral. The hope that philosophy can find a sanction for values is therefore illusory.' His idea seems to be that valuation is individual, private and lacking publicity, and therefore cannot be recognized by science. And it is true that valuation, like adaptation, intelligence, purpose, desire, goal-seeking, reason, and effective striving for the realization of ideals, and many other good things, cannot be recognized by a mechanical biology. But it is, to say the least, a strange state of affairs that a professor of social biology should openly and even loudly proclaim his quite needless adherence to an old-fashioned creed which logically forbids him to take an interest in anything of any social importance.

Needham's Variety of the Mechanical Theory

Mr. Joseph Needham is an eminent biochemist who takes a keen interest in theoretical questions and has written a number of lively books and articles in support of the mechanical standpoint in biology; including one book which repeats in its title the credo of the cruder eighteenth-century materialists, *Man is a Machine*. His position represents the first step away from the position of Hogben, who may be said to occupy an extreme position on the right. I say 'right' because, although Hogben no doubt considers himself to be far out on the left wing, that is, I think, only one more misunderstanding on his

part. He belongs rather with Democritus and Lucretius, with Descartes, with Lamettrie and D'Holbach, Priestly and other eighteenth-century materialists, with Laplace, Buchner, and Joseph Macabe of the nineteenth.

Needham is one of those who may be called methodo-